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Brahm is that which is Supreme and without corruption. They who are acquainted with day and night know that the day of Brahma is as a thousand revolutions of ages, and that his night extendeth for a thousand more. On the coming of that day all things proceed from invisibility to visibility; so, on the approach of the Night of Brahma, they are all dissolved away in that which is called invisible. The universe, even, having existed, is again dissolved; and now again, on the approach of Brahma's Day, by divine necessity it is reproduced. That which, upon the dissolution of all things else, is not destroyed, is superior and of another nature; it is invisible and eternal. He who is thus called invisible and incorruptible is even he who is called the Supreme Abode; which men having once attained, they never more return to earth: that is my mansion. That Supreme Being is to be obtained by him who worshippeth no other Gods. In Him is included all nature; by Him all things are spread abroad.—*Bhagavad-Gita.*

THE PATH.

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TWO YEARS ON THE PATH.

Twenty-four months ago this Magazine was started. It was then the second periodical devoted solely to the Theosophical Society's aims, and the only one in the Western Hemisphere. Subsequently in France "*Le Lotus*" appeared, and later "*Lucifer*" in London, while the pioneer, "*The Theosophist*," continues at Madras, India.

It has never been claimed that these journals alone knew of and expounded Truth; all that their conductors asserted for them was that they desired truth, and that they intended to remain devoted to the aims formulated by the Theosophical Society and to the Masters they believe are behind that body. There are many other magazines engaged in the search for

the ultimate respecting Nature and Man ; there are other Societies who try to reform the age, but none other, we believe, can point to the same measure of success or to the same literature devoted to the one end.

When THE PATH was launched we knew not—nor asked—how long it would float, nor to whom it would reach. No capitalists or companies offered their assistance, and none could then say how it was to obtain a circulation. The suggestion to start it came from minds greater than ours, and the derivation of its name is from the same source. Nor was there a staff of writers employed or promised. No articles were on hand waiting for insertion, and, besides all that, its founders had other matters of a material nature calling for attention and occupying time. The promise of its future lay alone in supreme faith.

Its course during these two years has been for its conductors full of encouragement and instruction ; letters from numerous subscribers testify that its readers have had some benefit also ; none have written a word of disapproval, and those few who have stopped taking it gave reasons other than dislike.

The object before our eyes when we agreed to carry on this project was to hold Truth as something for which no sacrifice could be too great, and to admit no dogma to be more binding than the motto of the Theosophical Society,—"There is no religion higher than Truth."

In addition we intended to steadily draw all our articles and exposition toward the Light which comes from the East, not because we ourselves are of Eastern birth, but because the fathers of men living in the East ages ago went over the philosophical and scientific disputes that now engage the 19th century.

The only true Science must also be a religion, and that is The Wisdom Religion. A Religion which ignores patent facts and laws that govern our lives, our deaths, and our sad or happy hereafter, is no religion ; and so last March we wrote,—"The true religion is that one which will find the basic ideas common to all philosophies and religions."

Western writers have been in the habit of pooh-poohing the idea that we could learn anything from Indian books, and such as Max Müller in no small degree supported the contention. But we believe in the cyclic theory, and it teaches us that in the ages man has been upon the earth he has evolved all systems of philosophy over and over again. The reason we turned to Indian books is that that land of all the rest has preserved its old knowledge both in books and monuments. We never for a moment intended to rely upon or be guided by superstitious ideas that prevailed in India as they do in Christendom, but even in those superstitions can be seen the corruptions of the truth. In the Vedas, in Patanjali's Yoga System, the Bhagavad-Gita, and hundreds of other works, can be found the highest

morality and the deepest knowledge. What need, then, to bother with crude beginnings of the same things put forth in Europe for the admiration of scholiasts and the confusion of the multitude?

American Spiritualism has recorded a mass of valuable facts with entirely baseless or inadequate explanations attached to them. These expositions, accepted by some millions of Americans, lead to error as we are taught. We find it denominated in the Aryan books as the worship of the Pretas, Bhutes, and Pisachas. Through many weary centuries the Aryans pursued that line of investigation to find at last the truth about the matter. What reason can we give for not examining their theories? They do not degrade our manhood, but rather raise its power and glory higher. Besides, we well know that *there is no separation of nations.* We of America were perhaps the very individuals who in those by-gone ages helped to elaborate that philosophy, and the men now living there were, maybe, the then inhabitants of bodies in this continent. It is Truth we want, and not the petty glorification of either America or India.

In the same way would we have used the literature and learning of ancient Egypt, had it been accessible. But that lies buried under wastes of sand, waiting for the time to come when it shall be useful and for the man to arrive *who knows.*

Our readers are nearly all students. Some are disciples. But few are not in earnest. All are sympathetic. They have helped us with appreciation, and assisted the progress of all by striving for the calmness which comes from trying to exemplify Brotherhood. Some perhaps disagree from us upon minor points, nearly all of them resolvable to a personal basis—that is, having their root in some divergence as to particular persons.

We wish not to hide or to fail to state our attitude. As one of the founders of the Theosophical Society and as an old friend of Madame H. P. Blavatsky and Col. H. S. Olcott, we adhere staunchly to the Society, which we firmly believe was ordered to be founded in 1875 by those beings who have since been variously designated as Adepts, Mahatmas, Masters, and Brothers. In 1875 we knew them by the name "Brothers"; and now, as then, we pin our faith upon Their knowledge, wisdom, power, and Justice. That much mud has been thrown at these ideals makes no difference to us; we have never allowed the insinuations and proofs of fraud or of delusion offered on all hands to alter our faith in Them and in the Supreme Law that carries us into existence, governing us there with mercy and giving peace when we submit completely to it.

The Society has had, like all sentient beings, its period of growth, and now we believe *it has become an entity* capable of feeling and having intelligence. Its body is composed of molecules, each one of which is a member of the Society; its mental power is derived from many quarters, and it has

a sensibility that is felt and shared by each one of us. For these reasons we think it a wise thing for a person to join this body, and a wiser yet to work heart and soul for it. And we would have no one misunderstand how we look upon H. P. Blavatsky. She is the greatest woman in this world in our opinion, and greater than any man now moving among men. Disputes and slanders about what she has said and done move us not, for we know by personal experience her real virtues and powers. Since 1875 she has stood as the champion and helper of every theosophist; each member of the Society has to thank her for the store of knowledge and spiritual help that has lifted so many of us from doubt to certainty of where and how Truth might be found; lovers of truth and seekers after occultism will know her worth only when she has passed from earth; had she had more help and less captious criticism from those who called themselves co-laborers, our Society would to-day be better and more able to inform its separate units while it resisted its foes. During all these years, upon her devoted head has concentrated the weighty Karma accumulated in every direction by the unthinking body of theosophists; and, whether they will believe it or not, the Society had died long ago, were it not for her. Next to the Brothers, then, we pin our faith on her: let none mistake our attitude.

Readers! the third year of THE PATH is upon us; Theosophists! the thirteenth year of our Society's formation has opened; let us go on with a firm faith in the mercy and supremacy of the Law to whose fiat we bow.

Let the desire of the pious be accomplished! OM!

THE BHAGAVAD-GITA.

(*Continued from February number.*)

In my last I said that a system of initiation is spoken of which is the mother of all others, and that all the rest are mere exoteric copies or perversions of the real. In order that the idea intended to be expressed may be made clear, it is to be stated that the system is not confined to India, but at the same time it is true that the Western world has up to this time been so deeply engaged in the pursuit of mere money and external enjoyment that no body of Hierophants has taken up its actual residence in Europe or America as yet. There is very little force in the objection that, if those Adepts have such powers as have been ascribed to them, they could very easily have a residence here and overcome all the influences of the place. If it were in the least necessary that they should be here, no doubt can there be that they would come. But as all of the work required to be done, all that could possibly be accomplished, is to be achieved by the Messengers

sent out into each country who, so to say, prepare the ground, with the assistance of the Adepts, for others who follow them, there would be a waste of energy if the Hierophants appeared in person. Nor are those Messengers dismayed by the critical attitude of those persons who, wanting a sign, continually deny that the help for the workers is afforded because the givers of it cannot be seen; and it can also be admitted that even the workers themselves are not continually in receipt of instruction or telegrams showing how and where to work. They are men and women who possess a faith that carries them through a long course of effort without a glimpse of those who have sent them. Yet at the same time some of them now and then see very plain evidence of the fact that they are constantly assisted.

"That we all labor together transmitting the same charge and succession,
We few equals indifferent of lands, indifferent of times,
We, enclosers of all continents, all castes, allowers of all theologies,
Compassionaters, perceivers, rapport of men,
We walk silent among disputes and assertions, but reject not the disputers nor anything that is asserted,
We hear the bawling and din, we are reached at by divisions, jealousies, recriminations on every side,
They close peremptorily upon us to surround us, my comrade,
Yet we walk unheld, free, the whole earth over, journeying up and down till we make our ineffaceable mark upon time and the diverse eras,
Till we saturate time and eras, that the men and women of races, ages to come, may prove brethren and lovers as we are."

So all this preparation is similar to that of the primeval forest by the early settlers in America; it is as yet hardly a tilling of the soil, but rather a clearing off of trees and weeds. This is not because they are unable to do more, but because the weeds and trees are there requiring to be removed before the Elder Ones can usefully push on in person the further development.

"When the materials are all prepared and ready the architects shall appear."

All human beings are working through this system of initiation, and for that reason it includes all the exoteric societies. Very often the Masters in this have appeared in those when they saw an opportunity for sowing the seed, which, although for a time to be enclosed in the shell of formalism, was to be preserved for future use; just as the Egyptian mummy held in its hand for centuries the germ that blossomed and bore fruit in our day. And since man in all his struggles must be helped, they have assisted in political changes where a hope was held out for the rise of a beneficent era.[1] The great mass of men are not with their own knowledge engaged in the work of this powerful and impregnable *Lodge*, but they will knowingly engage

1 It has been asserted by some Theosophical writer that these Adepts were concerned in the formation of the American Republic, and either were here in person or sent Messengers.—[B.]

therein some point in the course of their long evolution. And yet at every hour of each day these Masters are willing and anxious to meet those who are clear-eyed enough to see their true destiny, and noble-hearted so as to work for "the great orphan, Humanity."

Then, further, none of us, and especially those who have heard of the Path or of Occultism or of the Masters, can say with confidence that he is not already one who has passed through some initiations with knowledge of them. We may be already initiated into some higher degree than our present attainments would suggest, and are undergoing a new trial unknown to ourselves. It is better to consider that we are, being sure to eliminate all pride of that unknown advance we have made. Having so concluded, we know that this long life is in itself another initiation, wherein we succeed or fail just as we learn the lesson of life. Some, I know, will not hasten to adopt this view, for they desire the Law to work in the manner appointed by them; they wish to have a sign or a password or a parchment or some wonderful test profounded, to which they shall be ready to submit at a certain time and place. But this is not the manner of it, and all true students know that. Surely if the little circumstances of life are not understood, if they have yet power to light the torch of anger or blow up the smouldering fire of lust, no set time or tournament will be offered for you by the Masters of this *Lodge*. Those set times and larger tests *are* given and have in their place to be overcome, but they belong to the day when you have raised the arch of attainment all perfect but the keystone;—that is found or lost in the appointed trial.

Reaching to the actual door of this Lodge is the path that I spoke of in my last, and leading to that Path are many roads. We might as well attempt to enter the Path in this incarnation as to wait for succeeding lives.

There is great encouragements in Krishna's words to Arjuna in the second chapter: "In this system there is no destruction of or detriment to one's efforts; even a very small portion of this duty delivereth a man from great fear." This refers to the Law of Karma. Every point of progress gained is never in reality lost. Even did we die at a time when our lives were not stainless, the real level of our development would not be lowered, for upon reassuming a mortal body in some after life on this earth we take up the thread just where we dropped it. In a later chapter Krishna says that we "come in contact with the knowledge which belonged to us in our former body, and from that time we struggle more diligently toward perfection." Patanjali also says the same thing, and all the Aryan sacred books concur in the opinion.[1] The thoughts and aspirations of our life form a mass of force that operates instantly upon our acquirement of a body that furnishes the corresponding instrument, or upon our so altering our mental

1 See Patanjali's Yoga Aphorisms, Book 2; and Vishnu Smriti, chap. xcvii, v. 11.

state as to give it opportunity for action. The objection that this would be a suspension of energy is not tenable, since such a thing is well known in the physical world, even if called by some other name. We are not obliged to rest on that objection, as it by no means follows that the energy is suspended; it has its operation in other ways.

The encouragement given by Krishna leads us to consider what method is offered for entering upon the Path. We find it to be a right knowledge of the Spirit. This right knowledge is found in the second chapter.

As by all illuminated sages, the ultimate truth is first declared by the Blessed Lord as we have seen, and in the very chapter wherein Right Action is insisted upon as the way to liberation. He then, proceeding to explain himself further, points out errors common to humanity, and certain false views that prevailed in India then, as they do now.

VERSE 41:—In this system there is only one single object of a steady, constant nature, O Son of Kuru. Those who do not persevere, and whose principles are indefinite, have objects with many ramifications and without end.

In the men thus described, desires for worldly or intellectual acquisitions prevail, and, desires being infinite, as also capable of producing endless modifications of desire, there is no concentration possible. This also has an application to the methods of our present scientific schools, which indulge in an eternal seeking for so-called facts before general principles are admitted. One single branch of investigation with them has endless ramifications that no human being could compass in a life-time. Then:—

Not disposed to meditation and perseverance is the intention of those who are devoted to enjoyments and dominion, and whose minds are seduced by that flowery sentence which is proclaimed by the unwise, who delight in texts from the Vedas, O son of Prithá, and say, "There is nothing else than that," being covetous-minded and considering heaven as the very highest good; offering rebirth as the reward of actions, and enjoining many special ceremonies for the sake of obtaining pleasures and dominion, and preferring the transient enjoyment of heaven to eternal absorption.

This is better understood when some of the ideas held in India regarding sacrifices and ceremonies are known. In the Occident sacrifices have long gone out of use, as there appeared to be no reason for them. And yet it must seem strange to the reflective mind that christian nations should claim redemption through the Jews whose prophet enjoined sacrifices, and when Jesus himself said that not one jot or tittle of the law should pass away. In the place of the sacrifices of the East, the West has adopted a mere theory to be embraced, together with an uncertain moral code to be followed, with a result which is the same as that claimed by the Hindus—save only in one respect. That difference lies in the doctrine of Reincarnation. The christian looks for an eternal reward in heaven and knows nothing of reincarnation on earth, while the Hindu relies upon pleasure

to be had in heaven—called *Swarga*—and a continuation of it upon earth by reason of a fortunate rebirth. They have special ceremonies, certain sorts of sacrifices, penances, prayers, and actions, the result of which is a rebirth on earth in a royal family, or with great riches, or in any other sort of pleasant circumstances ; and also a sure admittance to heaven. Some ceremonies procure entrance into a delightful state after death which will last for incalculable periods of time.

Now no one of these sorts of procedure leads us to the ultimate, but all are causes of Karma and of delusion : therefore Krishna did not approve them to Arjuna. And his warning is useful to theosophists who are students or wish to become such. With them the false view warned against by Krishna has altered itself into a craving for phenomena, or to perform some action that shall bring them the favor of Mahatmas, or a morbid fear of making Karma, or else an equally accentuated desire to acquire good Karma. They should abandon those attitudes and carefully study the following verses, trying to incorporate their true meaning into their very being.

The subject of the three Vedas is the assemblage of the three qualities. O Arjuna! be thou free from these three qualities, from the ordinary influence of the natural opposites, reposing on eternal truth, free from worldly anxieties, self-possessed. * * Let, then, the motive for action be in the action itself, never in its event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. Depend upon concentration, perform thy duty, abandon all thought of the consequence, and make the event equal to thee, whether it terminate in good or evil ; for such an equanimity is called Yoga (union with God).

By far inferior to union with wisdom is action. Seek an asylum, then, in wisdom alone ; for the miserable and unhappy are so on account of the event of things. Men who are endued with true wisdom dismiss, by means of this concentration, alike successful and unsuccessful results. Study then to obtain this concentration of thy understanding, for such concentration is a precious art.

Wise men, who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth in this world, and go to the regions of eternal happiness.

When thy reason shall get the better of the gloomy weakness of thy heart, then shalt thou have obtained all knowledge which has been or is to be taught. When thy understanding, by study brought to maturity, shall be fixed immovably in contemplation, then shall it obtain true wisdom.

The first portion of this paper was designedly enlarged in order to precede the above. The last quoted verses contain the essence of what is called Karma-Yoga, or, as it might be translated, *concentration and contemplation while engaged in action.* It is difficult, just as it is difficult to enter upon the Path, and if we desire to tread that aright we must know what we should do as true travellers. Krishna seems to me to here settle the dispute as to whether faith or works will save us. Mere faith will not do it, because in every act of faith there is some action. And it would appear to be impossible to acquire true faith without at once turning it into that sort of

action which our faith shows us must be done, as it were, in evidence; yet action, pure and simple, will not be a cause of liberation, inasmuch as action, or Karma, will produce new Karma. We must therefore seek for concentration in order that we may be able to do those actions which the All-Wise presents to us to be done, remaining the while unaffected. We have nothing to do with the results; they will come of themselves, and are beyond us; they are already done so far as we are concerned. But if we perform either an act of faith or an action of the body, hoping for any result—no matter what—, we become to that extent attached to the consequences, and thus bound by them. It matters not whether those consequences be good or bad. Many will think that it is well to have attachment to good consequences, since that has been the received opinion. But this is unwise, because the only reason for it is found in the idea that thereby one is somewhat better than some other persons who are enamoured of evil results and desire to see them come to pass. This idea produces separateness, and is opposed to that *identity* without the realization of which there can be no true knowledge. We should therefore be imitators of the Deity, who, while acting as he does in the manifestation of universes, is at the same time free from all consequences. To the extent that we do so we become the Deity himself, for, as we follow the dictates of the Lord who dwells in us, we resign every act upon the altar, leaving the consequences to Him.

The attitude to be assumed, then, is that of doing every act, small and great, trifling or important, because it is before us to do, and as a mere carrying out by us as instruments of the will of that Deity who is ourself. Nor should we stop to inquire whether the act is of any use to the Lord within,[1] as some ask. For, they say, of what possible benefit to Him can be the small hourly acts which, as soon as done, are forgotten? It is not for us to inquire. The act that pleases that Lord is the act which is done as presented with no attachment to its result, while the act that is unpleasing to Him is the one which we do, desiring some result therefrom.

This practice is the highest; that which some day we must and will learn to perform. Other sorts are inculcated in other writings, but they are only steps to lead us at last to this. Therefore I said, Let us enter the Path as soon as we can.

WILLIAM BREHON.

EAST AND WEST.

When Shakespear wrote "Comparisons are odious," his rare art condensed into those three words a signal truth. Each person, plane, or thing has its own conditions of Being, which temporarily subserve universal condi-

1 *Ishwar*, the particular manifestation of Brahma in each human being.—B.

tions, and any comparison can only establish the difference between them. This difference is ephemeral and deceptive. To examine it is wise. For in examining we learn something of the *modus operandi* of Nature. But to insist upon the difference, to dwell upon it, to "point a moral and adorn a tale" with it, is folly, since we accustom ourselves to regard it as a finality, whereas it is only a means. We invest this brief effect with the authority of a cause, losing sight of the fact that the terminus of differentiation is the higher Unity. These contrasts reveal only the workings of the Real Essence, while veiling that Reality itself.

Many theosophists—and others, for the matter of that—have contracted a habit of comparing the East with the West to the disadvantage of the former. A smaller number, while they also emphasize this contrast, reverse the decision, awarding the place of honor among nations to India. The merits of either civilization are often discussed with such heat that the amenities of all civilization are forgotten. Seeds of jealousy are thus sown, and the impartial observer finds his friend on the right exclaiming ;—"How is it possible for a sane man to compare a stagnant civilization like that of India with the affluent vigor of American life ;"—and his friend on the left retorting ;—"Every thinking man knows that the wealth of life consists in its results and not in its action ; in this view India stands first." The question is never solved as between these disputants, since it remains a matter of opinion. On that plane you cannot solve it at all. Its decision must depend upon your own conception of the evolutionary goal. If that goal is the efflorescence of material life, then indeed the East lies prostrate, and the West may flaunt it from her colossal throne. But if the end and aim of Law is the unfoldment of spiritual life ; if stars are swung on high and worlds are moved in space in order that the Divine-Human may run its course and attain perfection, then indeed the East has stood and stands nearer that goal than our present western race can well conceive. She alone has in later years borne Great Souls[1] and has reserved silent places for their habitation.

This only holds good in a given period of Time. The case is not so sharply put by Nature. The distinction "East and West" is not of her making ; it bears the stamp of man. Nature has evolved but one nation. Its name is Humanity. In this department as in all others she has planned interchange, co-operation, action and reaction. We see this exemplified in families. The children differ much, and the wise Mother, while fostering their affection on the ground of relationship, takes care to strengthen the bond by making the gifts of one child supply the deficiencies of the other. The boy is to protect his sister, and she to reciprocate with painstaking love. So in physical nature, members of a type interact, and each type has a rela-

1 Mahatmas—Great Souls.

tionship and a meaning, whether hidden or evident, in the life of every other type. Isolation is not the intention of Nature. Where she has decreed the survival of the fittest, the occultist knows well that the inherent energy of souls provides this birthright for every soul that truly wills.

It is otherwise with man. He wrests and divides facts up to suit theories, and his distinctions are often arbitrary. When we consider the art of the potter, the weaver, the artizan in gold or other metals, of the painter, the decorator, the architect, we find that India has long surpassed us in all these things, consigning marvels of beauty to the dusky splendor of her temples and her tombs. The learning of her pundits is as profound as it is world-renowned. It is then chiefly in her social, industrial, and political institutions, in all the rivalry and competition which this ambitious age has agreed to call "Life," that India falls behind our western ideals. Are we then so happy in this fevered West of ours, and is happiness the chief aim of man or is it not? In China, where the statistics of the past year do not show as many murders among her teeming population as in the single State of New York during the same period; in Thibet, where crime is almost unknown; in Egypt, Japan, and India where real contentment feeds upon itself and upon little else, we are taught that man may be serene and that mind may control matter without our splendid appanage of Life at all. The thought will arise; which nation is the greater, she who must grasp all material possessions, or she who is content to Be? Western nations have breasted the roaring surf of action to be thrown back upon the sands exhausted, dying out at last with

> "The Glory that was Greece
> And the grandeur that was Rome,"

while those of the East arose far back of history and still survive. In India there are now specimens of the first races, as well as the present one to which we belong. She has not changed, but, like the bounteous earth, has given always to her ruling conqueror. Many successive waves of invasion have rolled over her, but she, instead of being altered, has herself changed the habits and beliefs of her conquerors. The present English invasion has not lasted long enough to show this effect. But it will be seen. Already fruits are appearing in the wonderful rise of investigation of Indian literature, and through this English channel a deep effect has been made upon English speaking people in their religious ideas. Nor has she been truly conquered, because from her greatest to her least institution she is always herself; her development has been from within, and she resists the imprint of all races but her own. All our so-called discoveries, I care not what, are replicas or variations; to the Orient belonged the first mould, and she took it from nature. Our inventors and innovators deny this in good faith. They are ignorant of the achievements of the East; her records are unread by them, her para-

bles and metaphors unsolved, her inscriptions undeciphered, and her scientific tabulation of obscure powers and forces of man and nature are strongly withheld by her own hand. Enough has been shown and "discovered" to prove this statement generally true, and modern learning, which already hails her as mother of all languages, will in course of time unveil the least details of her knowledge.

Such points I should not myself insist upon, because I do not deem them vital. As I said before, we are limited to a moment of Time. We are not yet overlooking the Past from the summits of Futurity and recognizing them as one. In this present moment the important question is not so much what we were or shall be, but what we are. *Now* is the pregnant instant, and the West possesses it, while the East waits and watches from afar. The cyclic impulse is now with us, and not with her. Guardian in chief of the secret doctrine, well-spring of all the great religions, she has now deposited in the West the precious seed gathered by her in remote harvests. The West gives the soil, and richer soil was never precipitated in the crucible of Time. Above and within our seething life, what protean energies have their ebb and flow! In their midst the seed first decays; then, touched by their glowing vigor, it leaps anew to life.

It has been said by men wise in the knowledge of the Eternal, that the end of nature is to provide fruition for the soul.[1] She does this through the mind, whose office as ministrant is to present pleasure upon pleasure, gift upon gift, experience upon experience to the monarch within; he accepts them one by one, tests and casts them away. When the material treasury is at last exhausted, the King finds that he, and not his officer, is the ruler, and that his real wealth lies within himself. Through this phase the West is now passing: our gorgeous tissue of life is woven for the enjoyment of the awakening soul. Already in more advanced individuals of the race, that soul has begun to discriminate, to turn from the outer to the inner life, and the tremendous activity and momentum of our civilization are urging on this crisis.

Those who have found the priceless pearl shining softly within their lives are bewildered at the sight. Telling the tale to other men they are pitied or derided, and they learn to work on in silence, striving to break through to this inner light, watching with longing eyes for some comrade who knows the way. It is here that the Eastern science meets them, teaching the application of this new knowledge, its unfoldment and its possibilities. She is like the nurse who helps the woman in travail, who cares for her new born babe. The hour comes when the nurse is not needed in that life but passes to others, just as the child in time outgrows the sweet fountains of his mother's breast, and his need of her is only a memory to

1 See Patanjali, Page 164.

his manhood. She does not stand lower in his eyes for all that. Even so the universe is no longer needed by God, and in its turn passes away.

There is then, no cause for pride, for jealousy, or for any comparison whatsoever in this matter. Theosophists who believe in Re-incarnation can easily see that their particular country does not in reality belong specially to them, since they may have been Hindus in their last previous birth, and those spirits now inhabiting Hindu bodies were quite as likely, in *their* last incarnation, owners of European or American tenements of clay; and both, in long anterior times, may have trod the cities of ancient Egypt or Chaldea. It is quite as narrow for the Brahman to talk of his glorious Aryavarta as it is for the American or Englishman to claim for the West the first beginning of civilization, light, or progress. There is neither right nor priority. Truth is not enclosed within the boundaries of physical geography. It is not found within any boundaries at all; it is the Boundless. It is neither ours nor India's. It is not even Humanity's, but Humanity is Truth. Let us then become this Truth. To become it, we must leave idle distinctions aside. As children, we once lived in our toys. A noble boy yesterday showed me a drawer full of his most cherished playthings. He was keeping them, he said, so as to have a lot when he should be grown up, for he had noticed that his parents had now no toys to play with: he supposed they had broken all theirs in their childhood, and, while pitying them, he resolved not to be caught in that sad plight! How much we resemble this little fellow: we think we can never dispense with the baubles of the mind. When we slip away from all these involved ideas, these ingenious mechanisms, these traps which Nature sets to detain unripe souls from her secrets; when we stride out under the heavens resolved to Be, we find that Truth is not divided off into town lots, but is everywhere: it is not purchasable stock held by limited companies, but is to be had freely for the seeking. Since to seek it is to acknowledge that we have not found it yet, we must be presently in error upon some points, and most probably those to which our tastes or prejudices have most strongly attached themselves, because their ferment disturbs the nature and clouds that inner mirror which alone can reflect Truth, but to whose glass we so often hold up Error. We have forgotten that Truth which once we knew. It is ourselves; it is within us. Our elder brothers have reminded us of our common birthright; they have given a portion of it back to us. They do not ask us to adopt it, but to adapt it. They proclaim our right to revive this knowledge. We have snatched the blazing beacon from their hands, and we will pass it on. Perhaps, in our turn, we may restore it to the East. The tasks of future cycles are not ours. This present moment we may read. We may see that only in our narrow purview does any distinction exist between us: we may see that we are inextricably interlinked. Our interests and our future are one

and the same: our possessions we exchange; shall we not exchange hearts?

Though brothers, we play different parts in the universal scheme. Inheritors and future custodians, we cannot refuse to acknowledge the pioneers of Truth. If there be any reality in evolutionary law, this ancient race must have developed the rare blossoms of human perfection before our own. A mighty, though unseen, current of spiritual energy flows from them to us, and it is urged onward by higher spheres from which they receive it. Shall we cut ourselves off in thought from this sacred influx? Shall we like spendthrifts, cast our inheritance away and stand beggared before the just demands of races yet to be? Shall we not rather endeavor to fit ourselves to replenish that living tribute which Nature pays to the Eternal? All that comes to us being already our own in the Law, shall we not receive this seed with grateful souls and make it bear a thousandfold in the fields of the West. Ah! blot me out that word! There is neither East nor West; neither above nor below; neither distinction nor difference. There is only the Whole; we are part of its organic life, and there is none greater than we save *He who has no name.* JASPER NIEMAND, F. T. S.

IDENTITY.

Centre of the Universe,
How great am I!
Without *Me* nothing was nor is;
I cease; then all must die!
Let this thought keep me strong and brave and good;
Through *Me* these worlds move onward as they should.

Puppet of the Universe,
How weak am I!
O'er me the smallest thing holds sway;
Lacking the least, I die!
Let this thought keep me in submissive mood
To serve with humble patience as I should.

E. J. H.

THE PRIDE OF POSSESSION.

We often see the term "Just Pride" used as though pride in any form were justifiable. Most persons nowadays are ready enough to condemn pride of blood and pride of wealth, though such condemnation is not often unmixed with envy, but the pride of an honorable name or of worthy achievement or of genius few think of condemning, and there is even a pride in poverty itself which is often its greatest burden and which stands squarely against all progress and all improvement. Yet are not all these things incidents of life, mere accessories of human nature, only fancied possessions, not real.

Let it be understood that pride *per se* is evil and that only, and that the indulgence of it in any form or for any reason is also evil and folly. Pride is the basis of all caste and caste legislation in State or in society. The meaning of it is that, because of this or that, I am better than my neighbor, and, being better than he, I cannot therefore associate with him on equal terms, and this it is, more than all else save only greed, that prevents the reign of Universal Brotherhood.

"What, then," says one, "do you deny that there are inequalities in life that one is wise and another foolish, one beautiful and another deformed and ugly, one strong and another weak?" Surely not; but he who is strong is weakened by pride; he who is beautiful is deformed by pride; and he who is wise is degraded by pride to the level of folly. Pride of wealth, blood, power, and place is by no means the only offence. Who has not seen the so-called educated dominate and trample upon the ignorant as ruthlessly as the strong can anywhere overcome the weak, or the rich oppress the poor?

Such are never educated in any true sense, though they have that base coinage which passes current in an age of mediocrity and is often mistaken for true gold, to be found at last but "fool's gold." How many people are brave and noble in adversity; how many good people have been spoiled by prosperity. And what are good and bad, rich and poor, wise and ignorant, but terms of comparison, mere temporary states, inns for the night, stations for a day in the journey of the soul!

The desire to better one's condition in life is natural enough, and is the key to all personal progress. To feel that one is designed for better things than he has yet achieved is an intuition of the soul, its choicest heritage, but all such achievements should be by honest endeavor, not by fraud. He who can simply grumble at Providence for having placed him below his deserts is not likely to better his condition. Thousands of poor persons who hate and envy others because they are rich would, if grown suddenly rich, be more proud and oppressive than any whom they now despise; and very few among these envious poor are willing to practice the economy and self-denial which are the cause of the wealth they envy; and yet they are fond of saying "we are as good as they," and will often repel kindness and offers of assistance with scorn, too proud to be pensioners, yet not too proud to be envious.

Pride doth indeed cover a multitude of sins. Pride is evil in any form, though it may and doubtless does serve to push the soul to better things, just as fear restrains it from worse things. When once it has been clearly perceived that nothing which can by any possibility be the subject of envy or pride is in any sense a true possession, then pride and envy must cease. Wealth, fame, and power,—these are but relative terms for temporary states, and envy is the false light by which they allure their pursuers, while pride is the miasm by which they silence the voice of the soul and lull it to lethargy

and decay. He who seeks real possessions, to have and to hold by the soul's franchise, envieth not and is never proud, for he well knows that the things that he prizes are the heritage of humanity. He cannot hold them or compass them, create or destroy them, though he can become a part of them through the serving of all, and thus partake of their nature. These are Truth, Justice, Love, and Understanding, not mere "abstract qualities," but the Jewels of the soul no less than the crown and glory of the Deity. These shine by their own light, and are to be loved and sought for themselves alone. We shall not envy, but rather honor, him who possesses them. Possessing them, we shall not be proud, but reverent, grateful, helpful, and so help on the reign of Universal Brotherhood, well knowing that every jewel we help to place in the crown of a brother will add lustre to our own. These are the true possessions, and they are divested of all pride and envy.

THE GREAT ORPHAN.[1]

Woe stalks abroad in all the land,
Want and despair together stand,
God's image trampled in the dust!
How long, O Lord! and Thou art just?
  How long! How long! O just and wise!
  These empty hands, these hungry cries?

God's providence is always seen
Through man, in garb of Nazarine:
Man prays to God with up-turned eyes,
While at his feet his brother lies:
  How long! How long, O Pharisee!
  Ere brazen skies will answer thee.

All store of food, all wealth of gold,
Are given to man to have and hold;
To hold at peril, if he dare
Deprive his brother of his share,
  Enough for all by measure just,
  Who holdeth more but holds *in* trust.

The almoner of God is he
Whose hands are filled by destiny.
God's special providence to show
Through man, to man, to lighten woe.
  Relief of needs through human deeds,
  All Heaven waits; all Nature pleads.

Great suffering soul! Humanity!
Father divine,! Humanity!
Mother divine! no more concealed,
Behold the mystery revealed!
  These three in one, and one in three,
  God all in all, Humanity!.

HARIJ.

1 "Humanity is the Great Orphan."—*St. Martin.*

Give Us One Fact.

Since last I wrote for The Path, the most distinct call I have heard from many students in the West is found in the cry: "Give us one fact!"

They have acquired the desire to know the truth, but have lingered still around the market places of earth and the halls of those scientific leaders of the blind who are the prophets of materialism. They say that some "scientific" men, while talking of Theosophy, have asked why the Masters have not "given us one fact on which we may begin and from which a conclusion might be reached;" and they—these students—most earnestly ask for that fact for themselves, even though they shall conceal it from the very men who have formulated the question.

Poor children. What are the facts ye desire? Is it some astounding thaumaturgical exhibitions that shall leave no room for doubt? If so, please say whether the feat is to be performed in the sight of thousands, or only in the presence of one postulant and his select circle? If the last, then ye are self-convicted of a desire to retain unto yourselves what belongeth to many. Or perhaps ye wish a statement of fact. But that would of course have to be supported by authority, and we, poor wanderers, have no force of authority in science or art; statements of facts coming from us would therefore be useless to you.

And I must tell you in confidence, as the messengers have before this been directed to do and have not failed therein, that an exhibition of thaumaturgical skill in the presence of a multitude would subvert the very ends the perfected men have in view. Suppose that some of those who know were now to appear in the busy hum of American life, where the total sum of objects appears, at this distance, to be the gain of wealth, and like the two young princes of Buddha's time were to rise in the air unaided and there emit sheets of fire alternately from their heads and feet, or were to rise again and float off to a distance in plain sight of all; would that fact demonstrate anything to you? Perhaps in the breasts of some aspiring students might spring up the desire to acquire the power to do likewise. But pause and tell me what would the many do to whom such things are myths? I will tell you. Some would admit the possibility of a genuine phenomenon, seeking ways and means to do it too, so that they might exhibit it for an admission price. Others, and including your scientific fact-seekers, would begin by denying its truth, by ascribing it to delusion, and by charging those who did it, no matter how really spiritual those were, with deliberate fraud and imposture, while a certain section would deny the very happening of the matter and falsify the eye-knowledge of hundreds.[1] Still others

1 We can agree with the writer, as we have seen just as wonderful things done by H. P. Blavatsky and next day heard accusations of fraud against her and charges of credulity against those who had seen.—[Ed.]

would say "It is a God!" or—"It is a devil," with consequence to correspond. No, friends, the true teachers do not begin by laying the foundations for greater error and more fast-bound superstition than those we are trying to destroy.

Then I must tell you in all seriousness and truth that statements of the facts you really wish have been over and over again made in many places, books, and times. Not alone are they to be found in your new theosophical literature, but in that of older times. In every year for centuries past these facts have been given out,—even in English. They were told in the days of the German and English Alchemists, and by the Cabalists. But greed and wrong motive have ever formed the self-constructed barriers and obscurers.

The Alchemists of the pure school spoke of the gold they could make by means of their powders, and the salt, together with their mercury; and the Cabalists said that by pronouncing Jehovah's name not only was the gold formed, but power obtained in all worlds. Very true these statements. Are they not statements of fact? Did they satisfy the mass of seekers? So far from that, the result was to lead them into error. Many patiently sought for the powder and the proper combination of the salt or sulphur and mercury, so that they might make worthless gold metal, which to-day is exchangeable and to-morrow is useless, and which never could give peace of mind or open the door of the future. Then others went by themselves and tried various modulations of sound in pronouncing the supposed name of their Mighty God, until they to-day have some two-score sorts. What purblind ignorance this, for God is God and has not changed with the rise and fall of empires or the disappearance of languages: his name was once a different sound in ancient Egypt or India, in Lemuria, Atlantis or Copan. Where, then, are those many sounds of His Holy Name, or has that been altered?

"But where," ye say, "is the *fact* in the pronunciation of the name of God?." The answer is by asking "What and who is God?" He is the All; the earth, the sky, the stars in it; the heart of man; the elemental and organic world; the kingdoms of the universe; the realm of sound and the formless void. Is not the pronunciation of that Name to consist therefore in *Becoming* all those kingdoms, realms, and power, focussing in yourself the entire essence of them, each and all *at once*? Is this to be done by breathing forth "Jehovah" in one or many forms? You easily see it is not. And your minds will carry you on the next step to admit that before you can do this you must have passed through every one of those kingdoms, retaining perfect knowledge and memory of each, commander of each, before you can attempt the pronunciation of the whole. Is this a small task? Is it not the task Karma has set before you, compelling you

like children to repeat parts of the word in the varied experiences of repeated lives spent on earth, bringing you back to the lesson until it is well learned?

And so we are brought to ourselves. Our Aryan ancestors have made the declaration, repeated by thousands since, that each man is himself a little universe. Through him pass *all* the threads of energy that ramify to all the worlds, and where any one of those lines crosses him is the door to the kingdom to which that thread belongs. Listen to the Chandogya Upanishad: "There is this city of Brahman—the body—and in it the palace, the small lotus of the heart, and in it that small ether. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of the Self here in the world, and whatever has been or will be, all that is contained within it."

Vain it is to make search without. No knowledge will reach you from any where but this small lotus of the heart. Just now ye are binding it so that it cannot burst open. It is with the delusions of the mind ye bind it in a knot. That knot ye must break. Break loose from scholastic error, make of your minds a still and placid surface on which the Lord of the palace in the heart can reflect pictures of Truth, become as little children who are not hindered by preconceptions, and ye will have knowledge.

The only fact I have to offer you is—YOURSELVES. NILAKANT.

TEA TABLE TALK.

It has been gratifying to the Aryan T. S. to known that its Abridgements of Discussions have proved useful to theosophists at large and that they are in great demand. It seems that the general thought is often impressed and answered through this means, which affords additional proof to my experience that the members of the theosophical body may, as a rule, be found to think in the same channel. A letter received by the General Secretary shows, among others, the above facts. "I write to say that about two weeks ago I *thought* a question about something I wanted to know, and afterwards decided that the motive was more one of curiosity than anything else, and as the information, I did not think, would be of any special "help" to me, I drove the thought out of my mind. Just at this time came the strong impression of writing to you, which I kept putting off until the feeling that I *must* became very burdensome, so I wrote, as you know. What was my surprise and gratification to find an answer to the thought in the printed "Abridgement of Discussions" (sent him with answer to his letter), "together with some other very interesting information."

The Tea Table opened its budget of experiences this month. *Place aux dames;* let the Widow speak first.

"Three funny things happened to me in one day last week:

1st. My dressmaker had a dress-goods pattern of mine for over a year. I concluded not to have it made up, and wrote her to send it to me. She received my letter the following day and wrote me thus: "Strangely enough, yesterday afternoon" (the time when I was writing), "I happened to open an old trunk, and there I came across your dress goods, which had been forgotten a year, and I said to Annie that I would send it to you, as it was about time."

2d. "I thought of a physician to whom I had written some time ago for information. He had sent me a full reply and the subject had been dropped. I debated whether I would open it up further, and decided not to do so for the present. The second day thereafter I received a letter from the gentleman, who said he had happened to come across my old letter in his drawer the day before and thought he would write me again on some points."

Notice that these persons both "happened" to do the very thing necessary to carry out the idea impressed, and that it is almost always the case in such matters. The third occurrence given by the lady is the following:

"I received a letter in an unknown hand from Rome, Italy. I exclaimed that I wondered from whom it came," (the dear delightful creatures never open it till conjecture is exhausted!), "and my sister said: 'Probably from Otis; he always writes from the land's end.' 'He is in New York,' said I, and opened the letter. It proved to be from the merest acquaintance, with whom I had never corresponded, who, in a foreign land, had selected me to be the medium of a financial favor to certain projects of Otis, simply because he knew no other mutual acquaintance who resided in the same city with his (the traveller's) bankers. Besides this, I had had a talk with Otis about this gentleman on the same week in which he wrote, neither of us knowing where he was: I have forgotten the exact day."

Quickly had ordered a box for account books to use at his house, and another box had been ordered for use elsewhere, made by a different carpenter. Weeks passed and neither carpenter had finished. One day Quickly passed the head of the street where was the carpenter's shop in which he had ordered the box for his house, and hesitated, saying to me: "I'll go down and see if that box is done. No! I'll wait till afternoon." He went to his office, where the clerk said: "The box you ordered for the office has come; there it is."

"Where did it come from?"

"From P; they just sent it." It was the very box from the carpenter's shop he had five minutes before hesitated about. Apparently he had "struck the trail" of the person who must have just passed with the box on the way to deliver it.

The student wrote to B that a document which C had would soon be handed by C to him (the student) for B's use. The student and C live in the same place, but B is in a distant city. There was much delay about the arrival of the document. After several weeks' waiting, the student was on the way to his office and suddenly began to think, "Inasmuch as the paper is delayed so long, I will write B that I will send him a duplicate." Reaching

his office he sat down and took paper to write what he had thought of a few moments before, when a messenger entered and handed him the delayed document. Both he and C had evidently thought of it at the same time; he to supply its place, and C to send it at once.

"I can match your stories," said the Professor, "with two psychometric experiences of my own, which have occurred since I began to give some attention to psychometry with a view to understanding certain states of sensitive patients of mine. It is a curious fact, by the way, that all these occult experiences come to us when we turn our attention to such subjects for unselfish reasons, or when we simply begin to live a life in accordance with theosophical principles and open our minds to the reception of truth, regardless of all previous conceptions. The unseen appears ready to meet us more than half way, and I take it that the real secret of these opening experiences is bound up in the fact of synchronous vibration. Unconsciously to us, the mind, in controlling matter, controls and regulates the vibrations of our inner being, and when we have (by conjoined will and desire) put the mind into a receptive attitude, we vibrate naturally with unseen planes about us, and the inner senses begin to take advantage of the pause and open, at first slowly and faintly.

"Well—to proceed; I was on a railroad journey, and our fast train entered the coal regions unnoticed by me. It was the express, very rapid, and the constant motion and vibration produce a sort of disjunction of the body from the mind. I was sitting in a seat alone; my eyes were closed, and I felt as if I were looking down through the body from the head. I suddenly felt or seemed to see heaps of coal under the car, or veins of coal, and then men working in it. I opened my eyes and looked out in time to see that we were just passing a mine-opening, and were going through the coal regions. I then resumed my seat, when the experience was renewed, with different details. Another time on the limited, near Philadelphia, I had been seated with closed eyes in the same position as before, when I suddenly began to see water, as if under the car, disturbed or dashed. Opening my eyes I looked out and saw that the train was passing over a long water trough or chute, from which the express takes up water by means of a scoop or pipe in the tender."

Many such experiences occur in trains, which would seem to confirm the Professor's vibratory theory. The experience given by me in Vol. I of this magazine under the title of "Singing Silences" first attracted my attention in various railway journeys.

We began to press the mother for her contribution to our notes, when she laughed and said her "only happening was not a happening at all. I dreamed one night that I was alone and driving a double team in a sleigh, when I met a loaded haywagon at which the horses took fright and ran away with me. As I never sleigh, never drive alone, and as haywagons loaded are not generally abroad in deep snow, I laughed at the hocus-pocus on awakening. But very unexpectedly that morning, a neighbor sent her sleigh and double team for me with a request that I do her a service. I was driven off, and in a short while some part of the harness gave way. The driver got down to

mend it, and while he was at the side of the road a loaded haywagon came on us round a corner, the horses started and jumped and———the driver caught them by the heads, and that was the end of it all, as the children say."

Quickly thought he could beat that dream: he generally does go us one better, and I don't know that any one envies him some of his occult adventures at least. He was living in New York, and had an acquaintance who was better known to the family of his uncle than to himself. He went to Washington and put up in a private house in R Street. On the second night he dreamed he was at home and was going in by the basement way in company with the above-named gentleman and his own deceased sister. As they were about entering, the gentleman put his hand on the overhanging stoop, which at once fell upon him, and he disappeared beneath it. Every one in the dream seemed to feel very badly about him. Next day Quickly made a note of the dream in his diary and dismissed it from his mind. Not writing home, he heard nothing about the gentleman; but when he returned to New York he learned that his acquaintance had had a severe fall which brought on an old trouble, and that he had died on the night of the dream. The Professor listened with the genuine "I-know-all-about-it" air, and remarked at the close that the dream was doubtless caused by the events of the man's life passing rapidly through his dying mind, and when he came to his relations with Quickly, that recollection vibrated in connection with Quickly and caused his dream, reaching him all the more rapidly because his physical nature was at the moment quiescent in sleep. I do not doubt myself that this suggestion is a correct clue to all *similar* occurrences.

JULIUS.

ANSWERS TO QUESTIONERS.

To Zadok.

Suppose persons have reason to believe they have found the beginning of the Way, and then find they do not care to investigate the mysteries of Occultism; that they are content to remain without knowledge on these subjects, though they found Truth through Theosophy, and that they are happy because they feel that whatever God orders in their lives must be right, whether it is pleasure or pain.

Suppose also that such persons, though having put themselves in a spiritually receptive condition, feel no weight of Karma, though willing to suffer to whatever extent is needed from it. Do you not think such persons may be deceiving themselves in thinking they are Theosophists, when they have lived many weeks in this condition? Do you think it harder for women to attain spirituality than men? and if so, still should they not strive all the more to obtain it? I know we should not avoid anything merely because it is irksome or uninteresting.

Do not Theosophists allow themselves to feel happy if happiness comes to them without their desiring it? Also why do Theosophists wish to avoid feeling pain or pleasure, if God orders the circumstances which produce them, after we have subjected our will to His?

Please answer in your next issue of THE PATH. L.

Answer.—Men attach an erroneous meaning to Occultism. If one has found the beginning of *the Way* he has found some of the mysteries of Oc-

cultism, for none find *the Way* until they find something of the Unseen. It is impossible for one to put himself in a spiritually receptive condition without "*investigation*" of or being under the sway of Occultism or Occult conditions: and it is through these same conditions that he knows that pain and pleasure are one and all wise. Karma does not always manifest itself as suffering, by any means; it is quite as likely to produce joy as sorrow, and Karma is not always weighty. Such persons of whom you speak may be trying to become Theosophists, but are not Theosophists. A seeker for Divine wisdom seeks in all directions and refuses none.

2. It is as hard for man as for woman to enter the mysteries. Man works through the intellect, woman through the emotions or heart. Both are equally useless after a time, and of the two the heart is the better tool. But woman becomes engrossed or overwhelmed by her emotions, and passes no farther. The greatest Teachers have been those who have had most of the womanly in their natures. It is more difficult to master the body as a woman than as a man. This can be answered only partially in print.

3. The *True* Theosophist allows himself, or *is taught* to feel, both pain and pleasure, happiness and sorrow, for he knows them all to be wise. Men long for and desire; they fight for happiness and do not find it. We have given to us peace, which is far beyond happiness. Happiness is of this world and is a mockery of the True; yet as all other men we feel it, for we feel all things, for in all these things lie the lessons to be learned as men. I dare not speak for other men, but were I to wish to avoid either pleasure or pain, knowing them to be God's will, then would I utterly fail. Once having subjected *my* will—my human will—to His, then I avoid nothing that *is* His will. ZADOK.

To Zadok.

1. Why, since the Deity chose of His own divine will to make the descent into matter, or—as some put it—by this process alone came to Him a realizing sense of His being, in the manifestation through and by matter, why should this be considered a "*fall*," or, indeed, *an evil at all*, since, being the work and choice of the Diety, it must necessarily have been both wisdom and goodness which dictated the "descent;" and, as Theosophy teaches the inner Light and indwelling Emanuel (God with us) to be ever present in all forms of life, wherein consists the evil of this divine descent, and why must this *experience* be necessarily associated with evil at all?

2. I met an F. T. S. the other day who believes he has arrived at "Saintship" and cannot therefore err. He cannot bear the slightest contradiction, believing that he has arrived at such a state of "enlightenment" that he is infallible, whereas we less gifted mortals feel that he often makes grave mistakes. Of course this assumption is untenable in this case, but are saint-hood and consequent infallibility likely to result from the humdrum every-day life of an ordinary nineteenth century man?

Answer.—For the Deity there is no fall. He can not fall. In the so-called descent into matter, He must manifest *through* something. Never

does the Ineffable stand unveiled before mortal man. When the All Wise deemed it good to manifest Himself as individualities, He did so through the soul. After creating the human man with the soul that all things possess, "He breathed into his nostrils and man became a *living* soul," or the Deity manifested Himself through the soul in the man. Nothing below man is immortal. Man is not immortal; his soul is not immortal; but the breath of God, which is God's life or God himself, *is forever*. Man was to have lived as the angels, "for they also were made;" but, although by the grosser elements of matter or nature, by its lusts and desires, its seductive beauties and deceptive pleasures, realized most fully through the senses of the human body, the *soul* was drawn *down* instead of upward, into *ignorance* of *the true* instead of toward the wisdom of God, holding and binding thus the spirit in the meshes of the grossest part of nature, and so *fell*. God did not fall,—the spirit; nor did man as the human man; but the soul, being a free agent, did so, causing the spirit to be limited, and entailing pain and anguish upon the human man. Man with the Divine manifest in him was to know only the good, or wisdom; but, not content, he must eat of the *tree of the* KNOWLEDGE of good and evil, or the misapplication of the good, and *fell* into ignorance. There can be no greater evil than losing the wisdom of a God for the ignorance of a man. Herein consists the only evil of the *fall* after the descent into matter.

2. How do you know that he makes grave mistakes? I may not say that anyone errs or makes mistakes, other than my own self. Neither you or I may say another is saint or devil from our own standpoint of what makes either. Both you and I have been taught, however, that one who has arrived at the state of "Saintship" never lays claim to it or to "enlightenment."

Saintship and a certain measure of infallibility will result from humdrum every-day life in the nineteenth century, and in no other way, if rightly comprehended. Otherwise one would not be here at all, or would have lived in some other time, before time was. To become a saint one must know what sinners are and what sin is. The best way to arrive at this knowledge is through the nineteenth century or the time in which we live, through life and all it tells us. Believing that one cannot err and in one's infallibility is however not a characteristic of saintship. ZADOK.

From Walter B.

1. What would be the effect if a sleeper, whose astral is abroad, were suddenly or violently awakened?

Answer.—The question is too general to be answered categorically. The effects vary in each case, and in the greater number only a powerful seer or adept could tell what, if any, effect had been produced. Further,

several effects could be mentioned which would be incomprehensible to you unless you possessed actual experience in the matters referred to, for which no words of description exist as yet in the English language.

A person approaching to awaken a sleeper sends out the force of his thought at once long before he begins to awaken the person. That thought calls the attention of the sleeper's intelligence, and awakening has already begun before you have touched or spoken to him.

In general it is not well to suddenly awaken a sleeper. Yet thousands of cases are occurring daily where men in deep slumber are violently awakened with no bad results.

The matter inquired of, to be of profit, must be *experienced*, the sphere to which it relates not being one easily or usefully described.

2. Does the Astral body return in such case in time to avoid a calamity; and, if not, would the material bodily organism continue to perform its functions in a manner similar to a person in a hypnotic state?

Answer.—Partly answered in No. 1. Whenever the astral body *is* away it returns in time, in the greater number of cases. The material body is capable of performing many functions in an automatic way, so long as the real vital spark is not lost. As hypnotism is in its infancy both as to facts and terms, it is useless to compare anything to it: it would be better to refer to somnambulism for examples and comparison.

But in considering these questions you should be clear as to what you mean by "astral body," and as to whether it is a common fact that the generality of people have developed their potential astral body sufficiently for it to depart three inches from the material one. With most people, the astral body, when not closely interknit and working with the material body, is in a confused and nebulous state; hence it must be not common that it departs to any distance. JULIUS.

CORRESPONDENCE.

KEELEY'S MOTOR.

LONDON, Jan. 16th, 1888.

TO THE EDITOR OF THE PATH.

Dear Sir:—I notice in your issue of January a translation from the "*Lotus*" of an essay by Madame Blavatsky on the "Etheric Force" of Mr. Keeley; it may perhaps be interesting to your readers if I add something to the information contained in it.

It is curious to note, in contrast, the prophecy of Madame Blavatsky and the Report in the *N. Y. Sun* on Mr. Keeley's work; and it is especially curious when one knows, as I do by personal experience, that those lines were penned by Madame Blavatsky two years ago at Ostend and previously at Wurzburg, and at a time when every friend of Mr. Keeley was jubilant with the prospect of success.

At that time, owing to the interest of one of my friends in Mr. Keeley, I was very well-informed as to his progress, and I had a long conversation with Madame Blavatsky on the subject. She stated that the source of her information and her prophecies was her "Master,"—one of those "Elder Brethren" mentioned in her article, who guard the welfare of the human race. She then said that Mr. Keeley would never be allowed to bring to perfection the working of the force which he was investigating, and that he could never discover its final secrets; but that he would probably be able to prevent a commercial loss to his friends. She said, however, that this would be accomplished in a way different from what his friends expected. In his "Etheric Force" Mr. Keeley "had got upon the track of a most tremendous power in occultism, and he was a wonderful man to have done so much, unaided as he was;" but that it was not at all clear whether he would be able to utilize it. That *he would never be allowed*, even if it lay in his power, which she said was "impossible," to discover the final secret of this force, because in this case he would be able to destroy half the world in a moment of time.

She said that it was impossible for Mr. Keeley to make machines driven by "Etheric Force" into a commercial success, because the source of the force *lay in himself*, and, further, that this was the only thing which had enabled him to go as far as he had in his discoveries, provided he was a truthful man. Consequently she was very certain that such a machine would *never be available for the use of other people apart from Mr. Keeley*. That while everybody has this power in themselves in varying degree, they are unable to use it while untrained to liberate it; and that Mr. Keeley, a "*born* Magician," was trained in a former incarnation.

She again asseverated that, while Mr. Keeley had made a great name for himself in connection with "Etheric Force," he would also make a great success, but on a line entirely different from that which his friends expected.

I have written this to you because it seemed of interest that these remarks were made two years ago at a time when there was no idea of any different line for Mr. Keeley, as we see there is by the report of his Company's meeting. Further, the prescience contained in them is of interest, as being one more demonstration of the knowledge of those "Elder Brethren."

I remain, Sir, very truly yours,

CONSTANCE WACHTMEISTER.

THEOSOPHICAL ACTIVITIES.

IN AMERICA.

THE ANNUAL CONVENTION of the Theosophical Branches in the U. S. is to be held in April next. It is not yet settled whether to have it in New York or further West. New York offers the use of the Aryan T. S. Hall, which is of the right size. It may be decided to hold it in Cincinnati, which presents the advantage of being nearer several Western Branches; and, besides, no Convention has yet been held there. Branch officers are requested to get ready to send a delegate if they can, and, in any case, a paper upon the subject of the movement, to be read at the meeting. Notice will be sent in due time by the General Secretary.

CHATTERJI.—Babu Mohini M. Chatterji has written a letter to Mr. A. P. Sinnett of London, contradicting the absurd rumor which has been going around that he intended to join the Catholic Church, and denying that he ever had such an intention. The report arose from the fact that Mr. Chatterji went to Italy for the purpose, among others, of seeing a manuscript work there in the possession of some Jesuit Fathers having a great resemblance to the Vedas.

THE GENERAL OUTLOOK in America is encouraging. Since the Convention in April, 1887, at New York, several new Branches have been formed in different parts of the country, and at present there are pending some more applications for Charters to organize others. There is also constant inquiry.

NEBRASKA is coming forward with two applications. One is to be named "*Nirvana*." As it is not yet formed, particulars cannot be given. In Omaha a new Branch is to organize this month under the name *Vedanta T. S.*

ARYAN T. S. OF NEW YORK.—Here there is a great deal of interest. The meetings each week are fully attended and constant study pursued. The library, which is much read, has been found of great value, as it supplies the wants of many members and proves that each Branch should endeavor to possess one. The *Epitome of Theosophy*, which appeared in January PATH and was contributed to the cause by one of the members, has had a wide circulation, 4,000 copies having been distributed; out of that number, 2,900 were purchased and circulated by theosophists.

BOSTON.—Our Athens has not yet forgotten Theosophy. Open meetings are held by the Branch there. Some of their members also visit the meetings in New York. Any theosophist who feels inclined can address to the President of the Branch, Mr. J. Ransom Bridge, an expression of views as to how the third of the declared objects of the Theosophical Society should be regarded and studied. That object is: "The investigation of unexplained laws of nature and the study of the psychical nature of man." The subject now engages their attention.

IN INDIA.

The report of the Convention of December, 1887, is at hand. A remarkable faculty for making errors in names and addresses in the American list is displayed, but considering race and philological differences, and the extremely inadequate staff at Col. Olcott's command, this is not to be wondered at. The Aryan secretary's address is given as in Chicago, and the Chicago secretary's is wrong as to street and number. Readers will find this all corrected when Head-quarters use the list recently sent from here, and in the list printed in this PATH. The lack of information about American T. S. affairs, shown in the report, is due to the fact that no American Branches responded to the General Secretary's request made last summer, for reports in time to forward to the Indian Convention. In this PATH we print a correct list of American Branches to date.

The Convention opened on December 27th, 1887, when the President delivered his address and the various reports were read. On the second day, among other things done, was the distribution of the "Visishtadwaita Catechism" and "The Golden Rules of Buddhism"—the Adyar Library issues of the season—to the delegates present. On the 3d day the usual public celebration of the Society's Anniversary took place. The Council Hall is in the shape of a T, 100 feet long and 26 wide one way, and 36 by 40 feet in the other. It was filled to over-crowding by guests. Raja Eswara Dass, of the Arcot Royal family, loaned the Arcot State Canopy for the platform. Several Indian noblemen and officials were present. Dewan Bahadur Raghunath Row, Minister to the Rajah of Indore, made a speech affirmative of his sustained interest and unshaken confidence in the Society, which he considered are of the most important movements of the day.

The second part of the celebration comprised a concert of ancient Aryan music, executed upon the *Sitar*, *Vina* and other Indian instruments This

was enchanting. The Police Commissioner of Madras, Col. Weldon, who was present, said on leaving, "This, gentlemen, is a *real* Indian National Congress."

The President's report showed that we have 153 living Branches at the close of 1887. This did not include those recently formed in the U. S., information of which was then on the way out. There will soon be 160. He also reported that His Highness, the Maharajah of Durbungha, Bahadur, K. C. S. I., had telegraphed his willingness to donate 25,000 rupees to the Society, as he considered it a useful body. When this is added to the Permanent Fund, the Society will have 34,000 rupees invested. If invested at 4%, this would yield annually about 1,400 rupees, or one-fifth of the average expenses. A sufficient fund is needed, for, as the President justly said: "Ours is not an ascetic, but an executive, body, upon whose shoulders presses the burden of engineering one of the most important social movements of our times." What Col. Olcott expects to raise the Permanent Fund to is $100,000, or, in Indian money, about three lakhs of rupees.

The Adyar Library is a grand feature of the Headquarters work. It now has:—in Sanscrit, 460 volumes, including MSS.; in other Indian languages, 263; Western Languages, including the classics and Hebrew, about 2,000. The Director and Pandit (or Professor) is the learned N. Bhashyacharya of Cuddapah, whose Vishishtadwaita Catechism we noticed above.

The report from Ceylon was very encouraging. A new branch there called "Sabaragamuwa" is very active, having opened two Sunday schools and built a headquarters, and they expect to open a day school soon. These, of course, are all Buddhistic. We fear "poor Ceylon," with her "balmy breezes" and "vile men," must soon be razed out of the Christian Hymn-Book. Buddhist schools for boys were also opened at Kalutara and Karagampitiya, and for infant boys and girls at Bambalapitiya, all being under the management of the Colombo Theosophical Society. At the latter's place weekly preaching is kept up to good audiences.

IRELAND.

THE DUBLIN LODGE, T. S., has decided to admit as *associates* persons who, while not wishing to become members, are willing to work for the objects the Society has in view. These associates have no voice or vote, but are allowed to use the books and documents of the Lodge.

AMERICAN BRANCHES: THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE OF CHARTER	PRESIDENT.	SECRETARY.	ADDRESS.
Boston	Boston Theosophical Soc'y	1886	J. Ransom Bridge	Herbert A. Richardson	P. O. Box 1868
Chicago	Chicago T. S.	1884	Stanley B. Sexton	Mrs. M. L. Brainerd	861 W. Monroe Street
Chicago	Ramayana	1887	Dr. W. P. Phelon	Mrs. A. M. Hatch	629 Fulton Street
Cincinnati	Cincinnati T. S.	1886	Robert Hosea	Miss Annie Laws	100 Dayton Street
Los Angeles	Los Angeles T. S.	1885	Dr. C. W. Bush	Miss L. A. Off	Collado St., Station F.
Malden	Malden T. S.	1885	Sylvester Baxter	Frank S. Collins	97 Dexter Street
Minneapolis	Ishwara	1887	Dr. J. W. de B. La Pierre	Mrs. Julia A. Lovering	225 S. Fifth Street
New York	Aryan	1883	William Q. Judge	E. D. Hammond	P. O. Box 2659
New York	Occident	1886	Private		
Philadelphia	Keystone	1886	Private		
Philadelphia	Krishna	1887	Carl F. Redwitz	Miss C. A. Howard	129 S. Fifteenth St.
Rochester	Rochester T. S.		William B. Shelley		
St. Louis	Arjuna	1882	Elliott B. Page		P. O. Box 659
St. Louis	Pranava	1887	Wm. Throckmorton	Frank E. Dickie	900 Olive Street
San Francisco	Golden Gate Lodge of the T. S.	1885	Theo. G. E. Wolleb	Mrs. M. Bangle	1278 10th av., E. Oakland, Cal.
Santa Cruz	Purana	1887	Mrs. L. U. McCann	W. S. Hall, M. D.	P. O. Box 296
Washington	Gnostic	1884	Dr. Elliott Coues		1726 N. Street, N. W.
Omaha	Vedanta	1888	Names not yet reported.		

THE THEOSOPHICAL PUBLICATION SOCIETY.

HEADQUARTERS :—LONDON.

President: THE ——— OF ———.

Vice-Presidents: WM. Q. JUDGE (General Secretary of the American Theosophical Societies); MABEL COLLINS (Writer of "Light on the Path," &c.); REV. ——— ———

Treasurer: THE COUNTESS WACHTMEISTER (Corresponding Secretary for the Western Theosophical Societies).

Secretary: RICHARD HARTE (Ex-President of the Aryan Theosophical Society of New York).

We copy the following from Prospectus just at hand.

This Society has been formed for the purpose of supplying those interested in Theosophy with literature of the subject in a readily accessible form, by reprinting articles of interest to theosophical students, thus bringing to light much valuable matter which is at present buried in rare works and old numbers of magazines. The Society, however, will not confine itself to reprinting such articles; it will also publish original works on Theosophy, chiefly of an elementary character. It proposes, in addition, to issue, from time to time, cheap reprints of rare or valuable old works that throw light on Theosophy. (Articles reprinted will be in the same size and type as "Lucifer.")

No entrance fee is charged; a payment of five shillings yearly, in advance, constituting membership.

For countries not in the Postal Union the yearly fee is seven shillings and sixpence.

The advantages offered to members consist in the receipt, post free, of all the Society's publications the selling price of which is below sixpence. Those publications of which the price is sixpence or more are supplied to members, if desired, at actual cost price and postage; but these advantages only apply to publications issued during the period covered by the member's subscription.

It has been found that many who wish to become members, owing to their position in their respective religious bodies, prefer not to have their names mentioned as belonging to a Society, one of whose objects is to forward the cause of free enquiry in philosophy, religion, and ethics. The "Theosophical Publication Society" has, in consequence, been made an almost entirely anonymous body. The names of the members are known only to

the officers of the Society, who are pledged to absolute silence; it being left entirely to the option of the members themselves to declare, or not, their connection with the Society,—The President himself, and one of the Vice-Presidents, being among those who have chosen to remain anonymous.

The Society is now preparing, and will soon begin to issue, its reprints, all the earlier of which will be below the price of sixpence each.

Address all communications to

The Secretary, Theosophical Publication Society,
c/o GEORGE REDWAY,
15, York Street, Covent Garden, London, W. C.

Subscriptions can be remitted in postal money orders.

TO THE PUBLIC.

The Theosophical Publication Society must not be confounded with the Theosophical Society, and in view of certain libellous statements which have been made and circulated, it may be useful to state briefly here a few facts about the latter Society and its founders.

The Theosophical Society was founded more than twelve years ago by Mme. Blavatsky and Col. Olcott. The former is a Russian lady belonging to an old and noble family; the latter is a distinguished American officer. The Society has its headquarters in India; and in that country, where its activity has hitherto been greatest, it has 150 branches. Branches of the Society have also been established in England, Ireland, Scotland, Australia, France, Germany, Austria, Greece, Japan, and in the United States and South America.

The members of the Society are essentially a body of students, who join to the investigation of Nature an earnest desire to carry out in practice a purer system of ethics than that which prevails in society at large. Self-reliance, self-control, self-respect, willingness to draw knowledge from all sources, and a firm and heartfelt desire to be just and kind and forbearing towards others, are believed by Theosophists to be essentials to any progress in Theosophy.

LE LOTUS of a recent issue contained an excellent French rendering of H. P. Blavatsky's remarks on *Keeley's Inter-Etheric Force*, taken from her book. We translated it into English, but by some inadvertence failed to state that our translation was from *Le Lotus*; we have great pleasure now in making the acknowledgment.

The Editor of the PATH *desires to thank very warmly the Krishna T. S. of Philadelphia for so generously providing the means whereby the long-needed reprint of last April's* PATH *has been effected. Persons who have ordered but have not received copies will please communicate with the office.*

The wise who knows the Self as bodiless within the bodies, as unchanging among changing things, as great and omnipresent, does never grieve.—*Katha-Upanishad.*

OM.

ULT LIB
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